

The Pacific Churchman

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THE BALANCE BETWEEN AUTHORITY AND LIBERTY

(From the Bishop's Convention Address)

But even more anti-Christian is the fundamental conception of fascism, the totalitarian state. It stifles individual freedom. It crushes the development of competent and self-reliant citizens. It turns men into puppets and machines. It establishes the status quo by force and takes from the worker all hope. It puts the Church in chains and makes a mockery of the prophetic spirit. In Germany today there is real martyrdom among the Christian people. Now the very meaning of our religion is that men are the children of God. They are not machines. They are not puppets. They are free spirits. They, not a mythical and abstract state, are the objects of God's concern. It is true that our rampant individualism has imperilled our social order. It is true that we must move toward collective and socialized ideals. That, as I have so often said, is the Christian way out. But the purpose of such new world order must be the aggrandizement not of the state but, if I may use such a term, of the average man. It must be in those words sung so often in our churches and so little taken to heart, "to put down the mighty from their seats and exalt the humble and meek" which, being interpreted, means developing a social order in the interests of the common man and not of the privileged classes. But for such development freedom is a necessity and I beg you as you value your faith that you protect your liberties. If the pendulum has swung too far toward liberty let us see to it that on the backward swing we do not lose the freedom which our fathers won at a cost and which after all is an integral part of our religion. As in the Church, so in the state. We must keep the balance between authority and liberty.

The Bishop's Convention Address

Before coming to a review of the Diocese during a longer period let me note a few facts concerning the past year. On the clergy staff we have lost the Rev. Dr. Deems, now Rector of St. Mark's, Minneapolis, and the Rev. Charles L. Thackeray by death. The Rev. H. H. Shires removed from Christ Church, Alameda, to be Dean of the Church Divinity School in Berkeley, but is fortunately still of our Diocese, and Alameda's great loss is gain to the larger interests of the Church. The Rev. J. L. Patton has succeeded Archdeacon Hodgkin as Rector of St. Mark's, Berkeley, and the Rev. Sturgis Riddle Dr. Lowry as Student Chaplain. The Rev. Carel Hulsewe has resigned St. Francis', San Francisco. Trinity, San Francisco, Christ Church, Alameda, and St. Francis' have not yet filled their rectorships.

Parish work has gone on I think with rather increased effectiveness. Most reports of an informal kind are favorable. Financially a larger number of parishes and missions have paid their full assessment and the payments on the Church's Program have been most encouraging.

The new City Mission Society in San Francisco is beginning to take an active and useful place in the Diocesan life. The Cathedral has made notable progress. The regular services are held in the Church itself. A great new organ and many lesser additions testify to the widespread interest as well as to the effective leadership of the Dean. Last summer the Rev. Charles W. Nelson of St. John's, Oakland, began Sunday afternoon radio services, continuing them for many weeks with such success that on his initiative we now have a Diocesan Committee, and on January 6th regular Episcopal Church half hours began. It will not, I think, be the policy of the Committee to continue these services throughout the entire year but to make them a permanent part of our work. I trust that the Convention will approve of this by resolution.

Fifteen Years

There are other matters of immediate Diocesan importance but I wish to come to them through the survey to which I have referred. It is fifteen years since I presented my first report as Bishop Coadjutor to this Convention. I have not been able to resist the temptation (and I am sure you will understand) to go over some of the records of those years, to appraise gains and losses and perhaps find some guidance for our future. The years have shown some very definite gains. From 1919 to 1934 (as recorded in the Journals of those years) the number of communicants increased from 9,000 to 15,000 (I use round numbers), about six thousand additions or 66%. It is difficult to get exact figures from those years for the total population, but since the urban population increased only 25% during the decade 1920-1930 it is probable that we have gained considerably in relation to the total population. That is gratifying, although whether it means greater devotion, wisdom and evangelistic spirit in our work is another question.

It is interesting to note that with all this gain among the laity the clergy have increased only from 96 to 100, practically no change, and as a matter of fact no change at all in the number of those engaged in active parochial work; while the number of parishes and missions which we report has dropped from 100 to 86. This latter drop is really of significance. It means that the Diocese has been putting increasing emphasis upon the character of the work done, and the need for it now and in the future. Here as everywhere in our own Church, and I presume in all others, the missionary work was originally done with very little central planning and very little consideration of future need. Churches were built where there seemed to be a few interested people. They were ventures of faith; but not always intelligent faith. We have therefore closed more Churches than we have built during these years. It would be of real interest to describe some of these steps forward by destruction; but I have said enough to make clear the point.

That policy also indicates another gain. We followed the example of the General Convention and shortly after the Church had started its unifying of the general work through the National Council, we consolidated our missionary, educational, social and other work in the Diocesan Council. It has worked well and given I am sure real satisfaction to the Diocese. It is of value not only in directing policy but as furnishing a representative group for conference upon the many important matters which continually emerge in the life of a Diocese. For

myself I can hardly see how any Bishop could get along without such a council.

The Church School statistics are not so favorable as those of communicants, the increase being only from 4000 to 6000 or 50%, but I hope that we are now started on an upward movement. Certainly one of the great gains of these last years is that of a Director of Religious Education and a Department of the Council working steadily and consistently. Standards have been raised even if the numbers of the school children have not increased with corresponding rapidity. The Department will bring before you this year a Five-Year Plan which I commend most earnestly. I trust that the Convention and House of Churchwomen will both by resolution give their support to it so that it may be not merely a proposal of a group of educationalists but a real Diocesan Program.

The Asilomar Conference has also developed during these years into one of the most important factors in our educational work.

We have made great gains in the financial management of the Diocese and our thanks go to the ever-devoted Treasurer for his constant and skillful handling of his office and to the Directors of the Corporation and the Investment Committee for their admirable handling of our endowments.

These fifteen years have seen much building. The Cathedral is now in use. The choir has been consecrated, a memorial to Bishop Nichols. The new building of the Old Ladies' Home is a model of its kind. In the Canon Kip, the Good Samaritan, St. Dorothy's Rest, St. Andrew's Inn, the Maria Kip and Sisters of St. Savior Community we have institutions which have all gone forward. St. Luke's Hospital has developed greatly in equipment and usefulness. The Girls' Friendly Society Lodge is a new and most useful addition to our institutions. I am happy to announce also that the building of the Monteagle Memorial Diocesan House will be begun at once.

I have already suggested the progress made in our missionary policy so far as the planting and on the other hand the discontinuance of Churches. We have during the last year made another step forward in putting greater responsibility upon the missions. Although the missionary's stipend is still paid through the Diocesan Treasurer, the Diocese no longer takes responsibility for that portion of it which is pledged by the mission itself but puts it upon the Vicar and his people, a plan which while it sometimes works a hardship on the Vicar, nevertheless means that the people stand towards his welfare in the same relation as that of a parish to its rector. They are being trained for parish status.

Our missionary and other giving has increased both absolutely and relatively. In 1919 we gave \$130,000 to current expenses and \$15,000 to what we call today the Church's Program. In 1934 the totals were \$200,000 and \$30,000, while in the years of great prosperity we reached \$230,000 and \$60,000. That means that the average per communicant was in 1919 \$13 for the parish and \$1.66 for the Church's Program. In 1931 it increased to \$15 and \$4, while the depression brought us back to the same figure for the parish \$13, but says a missionary increase from \$1.66 to \$2—a very creditable record. We have made progress too in the larger matter of Church Unity in our relations to other Christian Churches in federations and associations. We have recognized that since we cannot hope to Christianize America alone we must take account of the work which other Christians are doing and shape ours in relation to it. That is, as I have many times pointed out, the true Catholic position. For Catholic Bishop or priest all the people within his jurisdiction are in some sense a charge. What concerns them and their development in the Christian life is also his concern, a charge which he cannot carry by shutting himself off from them, dealing only with his own people in the stricter ecclesiastical sense.

Some of Our Failures

But as I have reviewed these great gains and passed before my mind the names of the many devoted priests and lay people who have wrought them (some of whom have gone to the larger service of the other world, some of whom are still pillars among us), I have seen

(Continued on page 13)

Diocese of California

Bishop—Right Reverend Edward Lambe Parsons, D. D., 1215 Sacramento street, San Francisco
Archdeacon—Ven. W. R. H. Hodgkin, D. D., 1215 Sacramento street, San Francisco.
Secretary—Rev. Britton D. Weigle, M. A., 1215 Sacramento street, San Francisco.
Assistant Secretary—Rev. David T. Gillmor, Los Gatos, California.
Treasurer—Frederick M. Lee, 485 California street, San Francisco.
Chancellor—A. J. Dibblee, Mills Building, San Francisco.
Standing Committee—Rev. Mark Rifenbark, D. D. (president); Rev. K. L. A. Viall, S. S. J. E. (secretary); Rev. Henry H. Shires, Rev. J. P. Turner, D. D.; A. J. Dibblee, L. F. Montague, Gen. R. H. Noble, H. C. Wyckoff.

Church's Radio Broadcast

The Diocese has taken over the Episcopal Radio Mission, which was broadcast by Father Nelson over KTAB during the summer and fall. A committee has been appointed to handle the work.

The broadcasts are being given over KTAB each Sunday at 4:30 p. m. The Rev. J. C. Leffler was the speaker for the first three Sundays, beginning January 6, taking as his subject "The Coming of Christ and Its Meaning Today." Dr. Rifenbark of San Jose was the second speaker, beginning January 27, taking as his subject "The Surety of the Faith." The Rev. J. Henry Thomas of Berkeley is the third speaker, taking as his subject "The Christian Foundation." Speakers for Lent will be announced later.

The appeal for funds for the broadcast, which was started at the Convention, will be continued in the individual parishes. Mr. F. M. Lee, 485 California street, San Francisco, is the treasurer of this radio fund.

Dr. Wei's Visit to the Diocese

Dr. Francis M. Wei, president of Central China College, Wuchang, is to be in the Diocese of California from March 3 to March 8. Appointments already made include: March 3—Grace Cathedral, 11:00 a. m. and Trinity, San Jose, 7:45 p. m.; March 4—Diocesan Woman's Auxiliary, 2:00 p. m., in Cathedral assembly hall; March 6—Sacramento, evening; March 5—East Bay mass meeting, 8:00 p. m., St. Mark's, Berkeley. Other appointments are being made.

Dr. Wei is described by Professor Hocking of Harvard as "one of the outstanding men of China, a widely-respected thinker and a man of true nobility of soul." At only forty-three years of age he is one of the leading educators of China. By skillful maneuvering he managed to save the students and buildings of his college from Communist ravages. Later he was hunted by Bolsheviks and escaped them, only to be beaten and imprisoned by Nationalist guards in Shanghai.

Dr. Wei is a graduate of Boone College, China. He studied at Harvard and London University, where he received the degree of doctor of philosophy. He spent the rest of two years in Berlin University and the Sorbonne, Paris. At the Triennial Convention in Atlantic City he addressed 700 Church women and a large mass meeting of over 5000. Dr. Wei has been traveling for three months for the Forward Movement Commission.

United Service Offering

The Thanksgiving offering taken at the united service at the Cathedral was, by announcement, for work at True Sunshine Mission. It amounted to \$144.04. On page 8 of the diocesan treasurer's report the offering will be found listed as one of the receipts which made it possible to carry on work at True Sunshine without further reductions, in spite of the fact that from March

1, 1934, the appropriation by the National Council to the Diocese had been suddenly cut off. The Diocese is very thankful to the people who contributed at the Thanksgiving services for this purpose.

St. Clement's Church, Berkeley

Our clubs become interesting when we partake in their work and fellowship, our churches become interesting when we do the same. This was surely demonstrated during and after the annual parish dinner at St. Clement's on January 14, when it was found that co-operation in the little friendly church had brought forth the report of a fine organ entirely paid for, all the year's debts settled and a small credit on the balance sheet of the finances of the parish—with a very large one on the renewed loyalty to the Church, new people pledging for the work, greater co-operation and good fellowship throughout the parish and leaders feeling it had been the best year the church has ever experienced. So another year is begun with thanksgiving and determination to bring about even better things.

A group of young men has been formed into a Junior Vestry, to do anything and everything possible for the Church. Each senior vestryman will sponsor one of the younger ones, who will thus absorb the ways of the Church and in turn contribute new and valuable ideas to the seniors. On Sunday, January 27, while the congregation sang "Rise up, O men of God/ Have done with lesser things, give heart and soul and mind and strength to serve the King of Kings," it was very inspiring to see the men of both vestries going to the altar to perform an act of dedication to the work of the ensuing year and particularly so as the rector knelt with them.

Twelve younger boys are in the group of junior servers of the Church School.

The newly organized group of Church School workers provided the dinner for the father-and-son evening on January 25.

Rev. and Mrs. J. Henry Thomas were host and hostess at a delightful tea in the parish house on January 23. Rev. Ronald Merrix of St. Paul's, Oakland, provided the keynote for group conversations throughout the afternoon, with a talk on consolidated activities for lay members of the Church.

Chinese Mission Benefit

With True Sunshine Chinese Mission no longer the financial responsibility of the national Church, the Diocese of California has accepted the challenge of consecrated effort in the support of God's work among Chinese brethren. Members of the Bishop's Committee for True Sunshine, Oakland, are planning a series of benefits for Chinese work, the first of which will be a bridge-whist and Chinese tea at the parish house of St. Paul's Church, Oakland, on Tuesday, February 19, at 2:00 p. m.

Mrs. Clifton Kroll is chairman of the Bishop's Committee. Mrs. Almeda Robinson has charge of the tickets for the benefit.

East Bay Episcopal churches are invited to present services of praise with brief messages broadcast from the Chapel of the Chimes, California Crematorium and Columbarium, 4499 Piedmont avenue, Oakland. For information telephone Piedmont 9124.

St. Mark's Parish, Berkeley

The annual dinner and meeting of St. Mark's Parish, Berkeley, was held January 8 at the parish house with a large attendance. The rector, Rev. J. Lindsay Patton, presided. Interesting reports were made by various organizations and the following were elected vestrymen for the current year: Messrs. Victor J. Robertson, Gordon Johnson, C. K. Sutcliffe, H. W. Edelen, M. G. Hoffman, L. F. Edwards, J. S. Graham, R. S. Hirst, F. W. Payne, P. H. Goodban, G. E. B. Welles.

The following were elected delegates to the House of Churchwomen: Mrs. M. G. Hoffman, Mrs. F. W. Payne, Mrs. K. G. Storie, Mme. Iva Vanni, Mrs. C. K. Sutcliffe; alternates: Mrs. B. H. French, Mrs. H. S. Patton, Mrs. J. W. Vokoun, Mrs. W. S. Watson, Mrs. G. H. Langsdorf.

At the vestry meeting at the close of the parish meeting Victor J. Robertson was appointed senior warden, F. W. Payne was elected junior warden, Gordon Johnson, secretary; Percy Goodban, treasurer and C. K. Sutcliffe, auditor.

On the evening of January 18 a very much enjoyed card party was given by the newly organized Group B, which is doing fine work in arousing the interest of younger people in activities of the parish.

On Sunday, January 20, a new custom was inaugurated which has materially stimulated church attendance. Children accompany their parents to church and remain through the first part of the service and retire to the sub-day school quarters after an address by the student chaplain and director of religious education, Rev. Sturgis Lee Riddle.

Mr. Gilson Talmadge has been appointed scout master and is taking hold of the job with energy which promises well for the future of the troop.

All of the activities of St. Mark's Parish, Berkeley, are arousing interest among the members and a fine year is in prospect.

St. Stephen's Church, San Luis Obispo

St. Stephen's, San Luis Obispo, was a busy parish during the month of January. Members of the parish held a delightful party for the rector and Mrs. Avery on the occasion of their wooden wedding anniversary. The Guild hall was transformed into a picnic ground, complete in every detail. The guests of honor entered while the assembly sang the tune of the "Wedding

March," with original words written for the occasion by Mrs. D. J. Riley. During the evening they were presented with a beautiful chair.

The pipe organ recently installed in the church was made a gift by William Randolph Hearst in memory of his mother, Phoebe A. Hearst, who was instrumental in building St. Stephen's many years ago. Tuesday, January 29, the service of dedication was held, together with a recital by Connell Keefer Carruth, F. A. G. O., organist of St. Paul's Church, Oakland.

The men of the parish held a card party January 31 for the purpose of raising money toward the parish's pledge to the Church's Program. The venture, which the men took pride in completing without the help of women of the parish, was so successful that a second party of the same nature is planned and will be held late in February.

Seamen's Church Institute

The following letter, dated from the steamship "Viking Star," Oakland, December 27, and signed by J. B. Parker was received by the Seamen's Church Institute:

"On behalf of the engineers of the 'Viking Star' I thank you most sincerely for the Christmas presents which were sent on board by you. The ship was in San Francisco last Christmas and everybody had a most agreeable surprise, knowing we would be in again this year and we were all looking forward to our present, in which you did not disappoint us. Again I must thank you, not for the presents themselves but for the kind thoughts which make it possible to give us these presents. Wishing you all a happy and prosperous new year."

Crews of two ships which were at sea on Christmas Day were provided with Christmas boxes in addition to some 400 unemployed seamen ashore. The above letter tells the story of how much the seamen appreciate the Christmas boxes so generously provided by the organizations and individuals of the Church each year and is only one of many expressions of thanks and appreciation received from the men.

With the walls and ceiling of the recreation room at 58 Clay street, San Francisco, newly painted in cheerful tones of green and cream and a plentitude of Christmas greens and wreaths, a pleasant setting was created for the Christmas festivities for seamen ashore. For these men the crowning event of the holiday season is the entertainment on Christmas night at the Seamen's Church Institute. After a good movie—Will Rogers in "Dr. Bull"—the altar curtains were drawn back to disclose a huge pile of Christmas boxes, gaily wrapped, tied and sealed. These were presented to the men as they filed past the platform. Their pleased faces and words of thanks can never be forgotten by those who assisted in passing out these gifts. We only wish that all members of Auxiliaries and Daughters of the King who so generously contributed these Christmas boxes might have been present to see for themselves what great joy and happiness they bring to these men who, in most cases, receive no other gifts.

The annual Christmas dinner was held at 3:00 p. m. on the Sunday preceding Christmas, in the Clinton cafeteria, O'Farrell street. Some 485 seamen and members of the Institute staff sat down for a feast and a short program of speeches, after which a large part of the company returned to the Institute for the Christmas vesper service, which was conducted by Chaplain Severson at 5:00 o'clock. Three special musical selections were sung by a male quartet.

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Churchmen's Round Table

By P. C. Woodhouse

The regular monthly meeting was held at the Hotel Stewart, San Francisco, on Wednesday, January 16, Mr. H. Robert Braden presiding.

Those present were: Messrs. Theo Dredge, C. W. Eichbaum, Prof. H. R. Fairclough, Gen. R. H. Noble, L. E. Stanton, H. R. Braden, H. P. Kessler, T. J. Ivans, W. Burr, V. J. Robertson, P. C. Woodhouse and M. E. Hopkins.

The retiring president, H. Robert Braden, upon resigning his chair, cordially thanked all the members for their support and gave a short resume of work done by the Round Table during 1934. He paid a tribute to the retiring vice-president, Mr. R. Burgess, now in the East, and then introduced the new president, Mr. H. P. Kessler.

In accepting office Mr. Kessler spoke of his desire to make 1935 a banner year for service and expressed his appreciation of the honor accorded him in electing him president. He then introduced his vice-president, L. E. Stanton who also voiced the sentiments of his chief and pledged himself to service for the Church and the Round Table. Mr. Frank E. Lee was re-elected secretary-treasurer.

General Noble spoke of the resolutions on war and military training in our schools and colleges, to be presented at the Diocesan Convention. The resolutions, favoring military training, were then read and adopted as the sentiment of the Churchmen's Round Table.

The pre-Convention dinner for laymen, on February 4, at the Fairmont Hotel, was then discussed. The president appointed the following committee on same: L. E. Stanton, H. R. Braden, P. C. Woodhouse, V. J. Robertson and C. W. Eichbaum. Charge for tickets to the dinner was fixed at \$1.10 each.

After general discussion on Convention matters the meeting adjourned.

Mrs. Douglas Ottinger Kelley

Mrs. Kelley, who at the advanced age of eighty-two died on December 18 at 2309 Ellsworth street, Berkeley, where she lived with her sister—Dr. Mary Delano Fletcher—is a great loss to St. Mark's Parish, the Diocese of California and the Church at large.

She was the widow of the Rev. D. O. Kelley, one of the early missionaries in California. She will be remembered with deep affection by older residents of the San Joaquin Valley. Mr. and Mrs. Kelley began their work in Watsonville. In 1879 they went to the San Joaquin Valley. The work they started in Fresno resulted in the erection of the missionary work of the San Joaquin Valley. The missions at Fresno, Bakersfield, Hanford, Madera, Merced, Modesto, Reedley, Selma and Lodi were established by Mr. Kelley. Mrs. Kelley was one with him in all his interests. She had a great capacity for making friends.

When the mission in Fresno became self-supporting Mr. Kelley was chosen as rector. Later this parish became the Cathedral center, St. James Cathedral.

Mr. and Mrs. Kelley moved to Merced in 1891. After a year's residence they moved to Alameda. From 1893 to 1912 their home was in San Francisco. In 1918 Mr. Kelley died in San Francisco. Mrs. Kelley has made her home in Berkeley for the past twenty-two years. She was born in Boston, brought to California as an infant and was married in 1874. Five years after this they began their pioneer work in Fresno, which was mostly desert land.

Of Mrs. Kelley's eight sons, five were born in Fresno. She is survived by five of her children—Tracy R., Uni-

versity of California; Col. Reginald H. Kelley, United States Army, Fort Banning, Georgia; Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute, New York; Lynwood J. Kelley, San Pedro, and Chaplain Leslie C. Kelley, Fort McArthur, San Pedro.

A memorial service for Mrs. Kelley was held in St. Mark's Church, Berkeley, on St. John's Day. The large number of people who attended was evidence of the high esteem and deep affection in which she was held by all who knew her. To know her was to know that her life was centered in the service of her Master and His Church.

The Church's Forward Movement

The General Convention determined on a Forward Movement, which should "set before every part of the Church the definite objectives the Church should seek to attain, and should find a way to bring to each Diocese these objectives, and enlist its full co-operation."

To this end it appointed a Joint Commission "to prepare and carry out definite plans for an organized effort to **reinvigorate the life** of the Church, and to **rehabilitate** its General, Diocesan and Parochial work." In its first report the Joint Commission stated that "the Church at large must realize that to reinvigorate the life and to rehabilitate the work of each unit, we must use **every existing force and the allegiance of every Church member** in united and sustained effort."

Archdeacon Hodgkin is a member of this Joint Commission.

The first injunction of the Joint Commission is "that each Church member live up to full responsibilities as a Christian disciple," and sets forth such duties as follows: "Unfailing attendance at worship; the habit of prayer and meditation; sincere repentance; obedient following; growing knowledge and understanding; every member at his task; outpouring of life and money." Among the Christian tasks the Commission sets forth are: "Sustain the Christian home; attend to youth's appeal; promote community welfare; set up standards in the parish and press to their attainment; recognize and strive to satisfy the demand for social and economic adjustments and the peaceful adjustment of questions between nations."

The Commission concludes by stating that it is "unanimous in the conviction that this Forward Movement must not be a special campaign to meet an emergency, or to raise money, even though in a certain sense it was born out of an emergency. The Forward Program is to be one of **educational and spiritual revival** to continue indefinitely."

Ordination Service at Hayward

The Rev. Harvey Loy and the Rev. James M. Malloch were advanced to the priesthood by Bishop Parsons in Trinity Church, Hayward, January 24. The ordinands were presented by the Very Rev. W. R. H. Hodgkin and the Rev. J. Lindsay Patton preached the sermon. The Rev. Mr. Malloch is vicar at Trinity Church, Hayward.

Altar Supplies Offered

Mrs. G. M. Williams, chairman of the altar department of the Woman's Auxiliary, has on hand a red broadcloth dossal and a white dossal which she will be glad to give to any mission needing them; also a silver plate which could be used for a paten. Further information concerning these articles can be obtained by writing to Mrs. Williams, 1159 Glen avenue, Berkeley.

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Editorial Staff—REV. BRITTON D. WEIGLE, Editor, 1215 Sacramento street, San Francisco (Telephone: Franklin 2036); Rev. L. B. Thomas, Rev. G. H. B. Wright.

Business Manager—FREDERICK H. AVERY, 330 Sansome street, San Francisco.

Department of Publicity—Mr. Victor J. Robertson, Chairman; Very Rev. J. Willmer Gresham, D. D.; Mrs. H. M. Sherman, Gen. R. H. Noble, Mr. F. H. Avery, Mr. Theo F. Dredge, Mr. H. Robert Braden, Mr. Winthrop Martin, Mr. James Simonds, Jr., Mr. F. M. Lee.

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St. Elizabeth's Guild, Grace Cathedral

Under the auspices of the Episcopal City Missionary Society, one of the two social service organizations authorized by the Episcopal Diocesan Convention, St. Elizabeth's Guild of Grace Cathedral, as in years past, took charge of the Christmas work at Laguna Honda Home, being assisted by the Guilds from the Church of the Advent and St. Luke's Episcopal Church.

With the chairman, Mrs. M. B. Bray of Grace Cathedral, who had supervision of the work, a very able committee received the donations, which were supplemented by purchases of necessary articles. After careful study of the individual needs of the different inmates at Laguna Honda Home and Infirmary, 82 boxes for men and 85 for women were packed and taken to the inmates of those institutions.

All of this work, which sounds so simple, meant much sacrifice of time and energy on the part of willing workers and a loyal devotion to the cause. The president of St. Elizabeth's Guild, Miss Harris, was untiring in her efforts and interest, as were Mrs. McDonald and Mrs. Trelease, as well as all of the other members ever ready and willing to stand behind the chairman and her committee with offers of assistance to make the work a success.

After a beautiful Christmas service conducted by Chaplain Howard and Brother Isaac of the Church of the Advent, to which Mrs. Warrington contributed greatly by exceptionally well rendered solos, the committee assisted in the distribution of festive looking boxes filled with valuable articles—all packed with loving care and the individual need in mind. Attractive plates of oranges, apples, tangerines, bananas, candy and cake were taken to the bedside of men and women in the wards of the infirmary.

The following letters, typical of many such received and of the expressions of gratitude heard on every side, will tell eloquently just what the work of these loving hands means to those who otherwise might be forgotten:

"Mrs. ——— has just opened her box upon my bed with several in the ward looking on. Such lovely, useful gifts! I think she expressed the general feeling—I know she did mine—when she put her hands over her face and said, 'I just must cry' and did. How I wish you and those who helped forward the good work could have been present at the opening of every box. There would be no need of these miserable words,

which express so little of what lies deep in our hearts. You have cheered and comforted us all. Thank you again and again. Lovingly, gratefully, ———."

"I want to thank you for the lovely Christmas box brought me today. It is not the intrinsic value but the incentive and thought that I am grateful for. So many here have no one to remember them and the work you are doing I know they greatly appreciate. Kindly extend my sincere Christmas greetings to Chaplain Howard, who is doing such nice work in his field. He never failed to visit me during my most severe illness at the hospital. He offered up many sincere prayers for me that I know were heard and granted and I thank him for his kindness. With sincere greetings to ladies of the Guild, I am most gratefully yours, ———."

After dozens of letters such as these, need we ask: Is the work worth while?" Through the medium of The Pacific Churchman the Christmas Committee for Laguna Honda Home sincerely wishes to express its thanks and appreciation to all those who so generously contributed to this cause with money, time and loyalty and by their cheerful co-operation made this phase of the Church work possible.

Daily Noonday Lenten Service at Cathedral

The schedule for daily noonday Lenten services for business folk, at Grace Cathedral, 12:15 to 12:35, is as follows—the short opening service begins at 12:15; the address begins at 12:20; service concludes at 12:35:

Ash Wednesday, March 6—Bishop Parsons.
Thursday, March 7—Bishop Parsons.
Friday, March 8—Bishop Parsons.
Saturday, March 9—Service without address.
Monday, March 11—Rev. J. Henry Thomas.
Tuesday, March 12—Rev. J. Henry Thomas.
Wednesday, March 13—Archdeacon Hodgkin.
Thursday, March 14—Rev. John C. Leffler.
Friday, March 15—Rev. John C. Leffler.
Saturday, March 16—Service without address.
Monday, March 18—Rev. A. Ronald Merrix.
Tuesday, March 19—Rev. A. Ronald Merrix.
Wednesday, March 20—Rev. J. Lindsay Patton.
Thursday, March 21—Rev. Oscar F. Green.
Friday, March 22—Rev. Oscar F. Green.
Saturday, March 23—Service without address.
Monday, March 25—Rev. Lloyd B. Thomas.
Tuesday, March 26—Rev. Lloyd B. Thomas.
Wednesday, March 27—Rev. Lloyd B. Thomas.
Thursday, March 28—Rev. J. P. Turner, (D. D.).
Friday, March 29—Rev. J. P. Turner, D. D.
Saturday, March 30—Service without address.
Monday, April 1—Rev. Herald G. Gardner.
Tuesday, April 2—Rev. Herald G. Gardner.
Wednesday, April 3—Rev. Herald G. Gardner.
Thursday, April 4—Rev. C. Stanley Long, D. D.
Friday, April 5—Rev. C. Stanley Long, D. D.
Saturday, April 6—Service without address.
Monday (Passion Week), April 8—Rev. Theodore Bell.
Tuesday, April 9—Rev. Theodore Bell.
Wednesday, April 10—Rev. Theodore Bell.
Thursday, April 11—Archdeacon Hodgkin.
Friday, April 12—Rev. W. H. G. Battershill.
Saturday, April 13—Service without address.
Monday (Holy Week), April 15—Rev. J. M. Malloch.
Tuesday, April 16—Rev. James M. Malloch.
Wednesday, April 17—Rev. Oliver B. Dale, S. S. J. E.
Maundy Thursday, April 18—Rev. O. B. Dale, S. S. J. E.
Good Friday—The usual three hours' service, 12:00 to 3:00 p. m., takes the place of the short noonday service.
Saturday, Easter Even—No service at noon.

Memorial Library for Dr. Powell

When the trustees of the Church Divinity School of the Pacific authorized the gathering of a collection of books as the memorial to Dean Herbert H. Powell



Dr. H. H. Powell

they hardly realized what a shrine of affectionate memory they were establishing. The first gifts received have not only started the substantial endowment fund but have included books of permanent value and of sentimental interest.

The nucleus of the memorial library will be the gifts of Dr. Powell himself, the scholarly works which gave him his vital hold upon the religion of the He-

brew peoples. Western scholars can nowhere else refer to the texts and grammars covering the Hebrew, Aramaic, Syriac, Mandaic, Arabic materials of the Hebrew and Moslem religions. Prof. William F. Bade, before his departure for Palestine, translated the titles and identifications for the catalog. Friends near and far have added to these such notable volumes as "The New Far East," Diosy; "Christian Literature in Moslem Lands," "The Evolution of the Messianic Idea," Oesterley. The personal composition of a friend is represented by the autographed and inscribed volume, rare and out of print, of "Bruton Parish Church Restored and Its Historical Environment," by the Rev. W. A. R. Goodwin, D. D., the rebuilder of Williamsburg, Va.

Dean Powell's teaching of Semitics in Berkeley is now being carried on by a young doctor of theology, one of his last and most admiring students. Gifts in money or volumes for the Biblical and Semitic Memorial Library are being received by the Divinity School through the committee under the chairmanship of the Rev. Canon J. P. Turner, D. D.

The cut appearing herewith represents Dr. Powell's passport photo for his trip to Palestine.

News of the Province of the Pacific

By Frederic M. Lee

Mergers of Missionary Districts and Dioceses

Says the "Journal" of General Convention, see page 287: "Resolved, That the House of Bishops approves of the principle of not proceeding to elect to fill a vacancy in the episcopate of any missionary district about which there is a question of merger until a thorough investigation has been made and reported and a decision reached by the House of Bishops. Resolved, That when the House of Bishops, after consideration, determines that there ought to be a merger of a missionary district with some Diocese, that the House of Bishops communicate that information, through the Presiding Bishop, to the Bishop and Convention of the Diocese in question, together with a statement of the reasons for their judgment and a

request for the Diocese's consideration of the merger and action thereon."

Apparently the procedure, canonical or otherwise, for final action on this matter was deemed to be too far in the distant future to require developing at this stage. Shades of *festina lente*, *laissez faire* and *mana*, there certainly is no precipitation in this formula! The report upon which these resolutions are predicated consists of ten pages, of which three are devoted to generalities, three to missionary districts outside this Province and four to missionary districts in this Province; hence, I conceive it concerns us to know what it is all about.

Pertinent to such a consideration are other mergers in the air. The movement to reduce the fifty-eight counties in the State of California to five, in the interests of economical administration. President Roosevelt's recent suggestion that the States form regional groups, following natural physical or economic lines, carries the implication of fewer, larger and more natural administrative units. The automobile and airplane have put the oxcart into the discard. Will not support of the Church be more readily forthcoming when we discard the oxcart methods, reduce unnecessary overhead and modernize our methods?

If the Government is ready to discard State lines as an antediluvian shibboleth, surely the Church need have no hesitancy in similar procedure in the interests of economical administration. But it looks as if the Government will beat the Church to it.

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Grace Cathedral Notes



A Quiet Day

A quiet day, marking the fifteenth anniversary of Grace Cathedral Mission of Healing, will be held February 28. The holy communion will be celebrated at 7:30 and 10:30. At 11:15 there will be meditations by the Bishop; at 12:30 a fellowship luncheon in the crypt. Those attending are asked to bring their own box luncheon. Coffee and tea will be provided by the mission. From 1:30 to 5:30 there will be conferences touching all aspects of spiritual healing. In the evening at 8:00 o'clock the anniversary service of healing will be held.

Special Notice

An added feature of the Lenten schedule in the Cathedral will be the nonday services in the Chapel of Grace from 12:15 to 12:35 o'clock. Brief addresses will be given by the clergy of the Diocese. The service will consist of a hymn and a few prayers.

Epiphany Vesper Course

The Epiphany vesper course on the general theme "Our Total Christianity" is making a deep impression upon the religious life of San Francisco and the bay region. It will conclude March 3. There have been many expressions of gratitude to the Cathedral administration for the arrangement of this course.

Cycle of Prayer for February

On the days specified in the following, the Holy Eucharist will be celebrated at the altar of Grace Cathedral, San Francisco, on Wednesdays at 10:30 a. m. and on Thursdays at 7:30 a. m., with special prayer and thanksgiving for the congregation mentioned for that day and for the clergy in charge:

February 2, Saturday—St. Dorothy's Rest, Camp Meeker; Dr. J. O. Lincoln.

February 6, Wednesday—All Saints, Watsonville; A. W. Geddes.

February 7, Thursday—St. Edmund's, Richmond; J. A. Ten Broeck.

February 13, Wednesday—St. Paul's, Burlingame; H. G. Gardner.

February 14, Thursday—St. James, Oakland; W. H. G. Battershill.

February 20, Wednesday—St. James, Centerville; W. J. Attwood.

February 21, Thursday—Trinity, San Jose; M. Rifembark.

February 27, Wednesday—St. Mary the Virgin, San Francisco; J. H. Ohlhoff.

February 28, Thursday—St. John's, Oakland; C. W. Nelson.

Be Thou Made Whole

There are broken bodies and broken hearts, broken homes, a broken Church and a broken world. The Master is working in the broad human field to make broken things whole. The miracle of healing the

Ash Wednesday, March 6
Good Friday, April 19
Easter Day, April 21

Season of Lent, 1935

Grace Cathedral

San Francisco



'Tis true we cannot reach Christ's fortieth day:
Yet to get part of that religious way
Is better than to rest.

We cannot reach our Saviour's purities,
Yet we are bid "be holy e'en as He";
In both let's do our best.

—GEORGE HERBERT.



ASH WEDNESDAY

Holy Communion	7:30 a.m.
Penitential Service and Holy Communion	10:30 a.m.
Vesper Service and Address	4:30 p.m.

SUNDAYS IN LENT

Holy Communion	8 a.m. and 12:15 noon
Choral Matins and Address	10:00 a.m.
Morning Prayer and Sermon	11:00 a.m.
Choral Evensong and Address	4:00 p.m.

WEEK DAYS

Daily Noon Service	12:15 to 12:35
Daily Vesper Service and Address	4:30 p.m.
[except Monday and Saturday]	
Wednesday, Holy Communion	10:30 a.m.
Bible Class	11:15 a.m.
[Thursdays at 4:00 Readings from St. Paul by the Bishop]	
Thursday, Holy Communion	7:30 a.m.
Service of Healing	8:00 p.m.
Friday, Litany	10:30 a.m.

HOLY WEEK

Holy Communion daily except Friday	7:30 a.m.
Altar Service [daily] with address on Good Friday	10:30 a.m.
Good Friday, Three Hour Service	12 noon to 3 p.m.
Easter Even, Vespers and Holy Baptism	4:30 p.m.

LENTEN NOTES

The 4:30 Vesper Service on Ash Wednesday will be for adults and for the children of the Cathedral School. This plan will also be followed on Good Friday afternoon at the same hour.

Tuesday at 4 p. m. and Sunday afternoons at 5 Confirmation Instruction. Thursdays at 10:30 a. m. the Service of Intercession in the Cathedral Chapter House.

Wednesday at 11:15 a. m. beginning March 13th. Canon Ridgely will conduct a class in Bible study in the Chapter House.

LENTEN CALENDAR

MARCH	
6—Ash Wednesday	13, 15, 16—Ember Days
10—1st Sunday in Lent	24—3d Sunday in Lent
17—2d Sunday in Lent	31—4th Sunday in Lent
APRIL	
7—Passion Sunday	19—Good Friday
14—Palm Sunday	20—Easter Even
18—Maundy Thursday	21—Easter Day

broken happens whenever, through faith and the sharing of God's plan, the energies of divine life are liberated. And always to be made whole is to be made wholesome. Julia Ward Howe sings "As Christ died to make men holy, let us die to make men free." But Christ died to make men wholesome and wholesomeness is but another word for freedom.—J. W. G.

The Convention Week

Eighty-fifth Convention, Diocese of California

The eighty-fifth Convention of the Diocese was held in Grace Cathedral on Tuesday and Wednesday, February 5 and 6. The Convention was opened with the celebration of the Holy Communion, Dean Rifenbark being celebrant, Archdeacon Hodgkin epistoler and Dean Gresham gospeller.

The Bishop's annual address was especially notable because it reviewed the progress of the work of the Church in the Diocese during the fifteen years since the Bishop's consecration and followed this with a far-seeing program for future development; and most valuable and timely of all, the Bishop seriously warned the Church of the grave responsibility of protecting the rights of the individual against the threatening encroachments of tyrannical dictatorship, whether of the proletariat or of the fascist. The Bishop's address is printed in full in this issue.

The Convention voted to have the latter part of the Bishop's address printed in pamphlet form for widespread distribution.

The Rev. B. D. Weigle was re-elected secretary and the Rev. David T. Gillmor and the Rev. John Collins were appointed assistant secretaries.

A number of important resolutions were adopted by the Convention. Three resolutions—one presented by the Rev. John C. Leffler, concerning the relationship of the Church to war; another presented by Professor Fairclough, on the United States joining the World Court; and another, presented by General Noble, on military training—aroused animated and earnest debate. The Convention finally adopted the resolution presented by Rev. Mr. Leffler, as follows:

"Resolved, That this Convention reaffirms for itself the resolutions of the General Convention of 1934 on war, declaring in substance that war as a method of settling international disputes is not compatible with the teaching of our Lord Jesus Christ; that the Church can sanction no war undertaken in violation of law or treaty. Further, we regret deeply the action of the Senate in defeating the proposal that the United States enter the World Court and especially the narrow nationalism exhibited in the course of the debate. We call on all Christian people to remember that the nations of the world are all part of God's family and that national policy should be directed to increasing the fellowship of nations and to the building up of instrumentalities making for a law-governed world rather than toward isolation. Further resolved, That a copy of this resolution be sent to the President and to the senators from California."

At the joint meeting with the House of Churchwomen on Wednesday morning the diocesan treasurer presented the treasurer's report. This was followed by a report of the Department of Missions by Archdeacon Hodgkin and Mr. Harry Jue; the report of the Department of Religious Education, by the Rev. Oscar F. Green and Miss Avis Harvey; a report of the Department of Social Service, by the Rev. John C. Leffler; a report of Cathedral building progress by Dean Gresham and a report of the Church's Forward Movement, by Archdeacon Hodgkin.

Separate reports will be found in this issue for the House of Churchwomen's Convention, the Woman's Auxiliary meetings and the pre-Convention dinners.

The elections resulted as follows:

Standing Committee—Revs. Mark Rifenbark, J. P. Turner, H. H. Shires, E. F. Gee; Messrs. A. J. Dibblee, L. F. Monteagle, Gen. R. H. Noble, H. C. Wyckoff.

Members of Diocesan Council—Revs. A. R. Merrixx, L. H. Miller; Messrs. Walter Bakewell, H. R. Braden.

Deputies to Provincial Synod—Revs. E. F. Gee, Mark Rifenbark, L. B. Thomas, Ven. W. R. H. Hodgkin; Messrs. F. M. Lee, Comdr. J. S. Graham, Gen. R. H. Noble, H. C. Wyckoff. Alternates—Revs. A. R. Merrixx, Oscar F. Green, H. I. Oberholtzer, J. H. Thomas; Messrs. Frank E. Lee, L. C. Lance, R. H. Kessler, Prof. H. R. Fairclough.

Convention of House of Churchwomen

At 10:00 a. m., Tuesday, February 5, the thirtieth convention of the House of Churchwomen opened with a solemn and uplifting service in Grace Cathedral. Bishop Parsons gave the address.

Following the annual luncheon in the Terrace Room of the Fairmont Hotel the House of Churchwomen convened in the Gold Room. If history can be read in a throng of serious and interested faces, the coming year will be a most successful one for the organization.

Miss Harriet Bakewell, president, called the meeting to order at 2:00 p. m. The report of the nominating committee, given by Mrs. Theodore Bell, proposed Mrs. A. F. Edwards for vice-president Oakland Convocation, Mrs. Jerome Politzer for vice-president San Francisco Convocation; Mrs. Harold Plummer, San Francisco, Mrs. Waldo Coleman, San Jose and Mrs. W. G. Bedford, Oakland for members of Diocesan Council. The candidates named by the the committee consisting of Mrs. Lincoln, Mrs. Turner and Mrs. Bell were unanimously elected.

Miss Bakewell paid loving tribute to the memory of Mrs. Edward Holmes, late past president, recalling her wonderful power of organization and intense enthusiasm for the work. As it was the thirtieth birthday, she gave an interesting resume of the first meeting. Many of the records were lost but Bishop Nichols' correspondence incidental to the establishing were saved. In those days the convention lasted three days. Thirty parishes were represented, in contrast to the sixty-seven in 1933. Miss Bakewell then told of visits to churches and missions in the south. As an indication of good will among churches in Redwood City, an Episcopal church and a Methodist church across the street give lunches for one another and in Carmel there is an association of church women of various denominations. Miss Bakewell addressed twelve parishes and attended fifty-four meetings. It was also her great privilege to attend as delegate the Triennial Convention in Atlantic City.

A symposium on diocesan work followed. Mrs. W. F. Weye, in telling of work of the Japanese Mission, Buchanan street, said it was not a kindergarten but a Sunday School and had come through the year with budget balanced. She made a strong plea for personal as well as moral and material interest. There was real need of teachers, speakers and programs for the Young People's Fellowship. Fifty children attend the Sunday School with student-teachers, half of whom teach while the other half is preparing. Older boys, in absence of the pastor, successfully conducted the morning service for several weeks. The Christmas play this year was "Three Modern Wise Men." She closed with a cordial invitation to all to visit the mission.

"A day in Mr. Wu's life tells the story of True Sunshine Chinese Mission," said Mrs. Wilbur Hiller. From 4:00 to 6:00 p. m. Mr. Wu has a school for 158 children learning to speak and write Chinese, with the help of two paid teachers. In the evening, 7:00 to 9:00, forty adults, with volunteer teachers, are learning English. A girls' club meets on Saturday. Mr. Wu conducts complete morning services on Sunday in San Francisco, hurries to Oakland mission for afternoon services and back to San Francisco for the evening. A loan in honor of Mrs. Holmes has been paid. Mrs. Hiller asked for assistance to build a much-needed new vicarage for the mission.

Mrs. Victor Johnson cleverly introduced Miss Alice Chue, an attractive Chinese girl from Oakland True Sunshine Mission. Using the expression "face value," Miss Chue told how much the Girls Friendly Society had meant to her in breaking down race barriers. She is leader of the high school group.

St. Cyprian's Colored Mission, San Francisco, is holding services in the Church of the Advent. Seventy per cent of the group attend church and Sunday School and the number is steadily increasing. The mission longs for a home of its own. It has a lot valued at \$800 and is working hard for the building fund. The Auxiliary is actively functioning. During the year a mystery play was presented and on Thanksgiving a bazaar, as well as teas and dinners were held. Mrs. Phylis Houser gave this splendid report.

Success radiated from Mrs. Leslie Rickman's report for St. Augustine's Colored Church, Oakland. There is new life in the church of which Father Wallace is pastor. Early in the year a friendly committee was formed which in various ways, particularly by means of postcards, has greatly increased the attendance. A class of seventeen was confirmed. The parish house was decorated, only to be injured by fire. The Auxiliary went bravely to work to restore it and \$571 was raised in various ways. There is a young matrons' group with a membership of twenty-five.

During the singing of hymn 503 a collection was taken to defray expense of the convention.

"Women Living in Little Places and Big Spaces" was the subject chosen by Miss Anna Clarke, former Y. W. C. A. secretary but at present connected with St. Mark's Parish, Berkeley. Miss Clarke said in part that after the census of 1880 people tended to leave the farm for the city, though from 1930 the trend was rather from the city to the country. The farm mother's greatest duty, as well as that of the Church and community, was to prepare children raised in the country for youth spent in the city. In former days farm women were lonely and isolated. However, in 1914 the extension department was founded which now reaches 800,000 women. They learn all kinds of hand work and have a great variety of study classes. Farm women have been splendid during the depression, carrying full weight with a smile. There is great restlessness among young people in many parts of the country due to unemployment. Migratory laborers offer a great problem as to how children and adults may have spiritual training and guidance. To help meet the situation the Council of Women of Home Missions has established thirteen centers, eight of which are in California.

Mrs. Sherman offered a resolution honoring the memory of Mrs. Edward Holmes, which was carried. Mrs. Livermore suggested that a window be placed in the Chapel of Intercession of Grace Cathedral in memory of Harriet G. Holmes, to cost \$1800 and that Mrs. Ainsworth be chairman of a committee to solicit funds for it. Mrs. Livermore's motion that the House of Churchwomen approve the plan, that it obtain sanc-

tion of the Diocesan Council and that it take the necessary steps was carried.

Mrs. Edsell, chairman of the children's aid committee, introduced Mr. Wu of True Sunshine Mission; Mr. Foster, layreader of St. Barnabas, and Mrs. Stackpool, social worker, who gave "Snapshots"—short case studies of good work done by the committee.

After singing a hymn the meeting adjourned.

At 2:00 p. m., February 6, the House of Churchwomen began its second session of the convention. Following devotions and roll call, Mrs. Patton—speaking for St. Margaret's House—said in part that it was far more than a training school for deaconesses. One was impressed by the breadth of the school life and the interest taken in all social problems. It is fast becoming a center for university girls.

Mrs. Bailey, chairman of the committee for social activities, introduced Mrs. Bepler who, in reporting for St. Andrew's Inn, said Mr. Maxwell was doing a wonderful work with boys from eight to seventeen. It is not an institution but a real home. There is a summer camp at Calistoga.

Mrs. Norton said that the Maria Kip Orphanage was very short of funds. More children were needed.

Mrs. Lincoln reported great gains in health for inmates of St. Dorothy's Rest. Adults as well as children are now admitted.

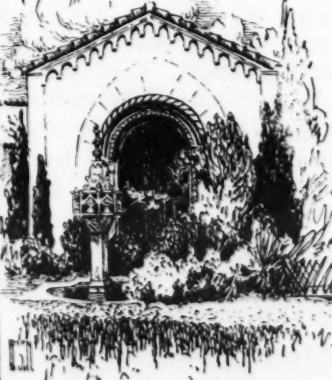
Mrs. Banninga, a Congregational missionary, gave a much appreciated talk on "Women in South India." Not far from Madras was an Anglican, an Episcopal and a Congregational mission—able to be of great assistance to one another because they speak a common dialect. The women wear white and the sari, national Hindu garment. Mrs. Banninga had a most beautiful one and showed how it was draped. Hospitalization for women is on the increase. The caste system is proving a great hindrance to Christian Indian women. Bible women, who frequently have fourth grade education only, may enter the zenanas and read to the women. A widow may go about alone but the unmarried must go in pairs. The outlook is very encouraging.

Bishop Parsons brought greetings from the Convention. He stressed the responsibility of the women to the national Church. The Convention had pledged \$12,500 for national work.

A beautiful service was held for the ones who had gone during the year. The treasurer's report and secretary's minutes were ordered printed in the "Journal."

After the new officers and wives of new clergymen had been presented, the convention adjourned.

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Annual Meeting of Woman's Auxiliary

By Maragaret Todt, Recording Secretary

The California Branch of the Woman's Auxiliary to the National Council held its fifty-fifth annual meeting at the Fairmont Hotel on Thursday, February 7. Delegates from forty-seven parishes and missions were present, eleven more than were represented last year. Two distinguished guests were welcomed by the assembly—Mrs. Baxter of the Diocese of Sacramento, who is the provincial president of the Auxiliary, and Miss Beady of St. Mary's Hall, Shanghai, who is a United Thank Offering worker.

"If We Be His Disciples, What Then?" was the subject chosen by Mrs. Lance, diocesan president, for her annual address. "Facing this question we look back on the past year with deep heart searchings and forward to the new with determined resolve to be more humble, more courageous and more devoted. It takes courage to ask this question, still more to answer it and no one dare answer it for another." Following this introduction, Mrs. Lance gave the recording secretary's and president's reports, then continued: "What is our responsibility, yours and mine? As disciples have we built our own parish or diocese or organization walls so high about us that we can not see out? Or have we, who can give just as generously of our means as formerly but must now give less in amount merely regretted, though with all sincerity, that we can not do more? Have we earnestly tried to share our work among more people, to help others to realize the importance and the joy of even small gifts? Have we not sometimes been afraid or apologetic in asking for their help? Do we truly visualize ourselves, our parishes and missions as members of the whole Body of Christ, members of one another? Unity of purpose, co-ordination of effort must be our aim. The mission of the Church is one. We dare not confine it within our own limitations of time and place. Consider our tremendous responsibility. We know that whenever one tiny blood vessel becomes clogged or sluggish it ceases to be a channel for the flow of the life blood and the well-being of the whole body is impaired." In conclusion Mrs. Lance said: "My friends and fellow servants, we do not ask for an easy task. We do ask day by day for grace and power to live amidst all the changes in this world more nearly as His disciples."

The following officers were elected: Mrs. Harold Plummer, re-elected supply secretary; Mrs. B. F. Nourse, educational secretary; Mrs. W. C. Todt, recording secretary.

Announcements were made of the world day of prayer to be held this year in Grace Cathedral on the first Friday in Lent; and of a forum for those interested in religious education and Christian citizenship, which will be conducted by Mrs. Nourse in the chapter house, 1051 Taylor street, on Monday, February 25, at 10:30. The question for discussion will be: "Do you believe that Christianity can overcome conditions as they exist today?" Notice was given of a quiet day to be held in St. Luke's on March 22, led by Bishop Parsons; of a diocesan meeting on March 4, at which Dr. Wei, president of Central China College, who made such a deep impression at the Triennial at Atlantic City, will be the speaker; and also of a proposed visit from Mrs. Harper Sibley, some time in March.

There were many loving references to three members of the Auxiliary who have crossed to the other side during the past year and who have left us shining examples of discipleship. They are Mrs. Edward Holmes, Mrs. D. O. Kelly and Mrs. A. S. Bacon. It was resolved that the Auxiliary co-operate with the

House of Churchwomen in a proposed memorial to Mrs. Holmes.

It was resolved to send a letter of love and greeting to Mrs. Deems, who has left during the past year for a new field in Minneapolis. Hearty endorsement and a pledge of co-operation was given the five-year plan prepared by the Department of Education and presented to the Convention the previous day.

Mrs. Anthony presented a report on the St. Margaret's Calendar Club and spoke briefly on her experience with it.

Mrs. Nourse told of her plans for the educational work and said: "The attainment of an inner religious life is an individual achievement. It is acquired by meditation, prayer and study. We must make the necessary mental effort if we are to achieve spiritually. We need the inspiration of minds greater than our own and also we need the fellowship of our own Auxiliary members interested in this quest of spiritual growth. A reading group is the answer to these needs."

Dean Newell gave an intensely interesting report of the outstanding work being done in many parts of the country by recent graduates of St. Margaret's, proving again the worth of the education and training which are given there.

Mis Esther Brown, a graduate of St. Paul's School and the Bishop Tuttle School, who is at present a national field worker, gave a talk which was one of the highlights of the Convention. I wish it were possible to give it in full. Miss Brown was obliged to return immediately to Los Angeles but will be back before long and I hope it will be the pleasure and privilege of every member of the Auxiliary to hear her.

Mrs. Sherman read the report of Mrs. Murray on the Prayer Partnership Plan and led the noonday devotions.

Miss Lillian Phillips spoke of the conference on the cause and cure of war, soon to be held in San Francisco, and outlined the program.

Introduced by Bishop Parsons, Dr. H. H. Guy gave a most instructive and interesting address on "World Tides in the Far East and the Christian Enterprise."

Dr. Wu presented a report of the work of True Sunshine Mission and the audience was thrilled by

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the sweet singing of seven beautiful little girls from the mission.

Mrs. Allen reported on the United Thank Offering and her talk on its spiritual value was on inspiration to everyone present.

Mrs. Williams of the Altar Department presented no report but her work was commented on with appreciation.

A feature of the meeting was the extremely interesting exhibit of pictures illustrating the work done in the various Church institutions of the Diocese.

Mrs. Plummer's report of the supply work and those of the four vice-presidents—Mrs. Pigott, Mrs. Mitchell, Mrs. Livermore and Mrs. Vickery—the treasurer—Mrs. Norton—and Mrs. Allen will all be printed in the "Journal" and should be read by every member of the Auxiliary from beginning to end, both for their accounts of work done and plans for work to come. Lack of space does not permit giving them here.

A short address by Bishop Parsons, the benediction and doxology closed a most successful Convention.

Pre-Convention Seminar Dinner

The pre-Convention Seminar dinner, held Monday evening preceding the Convention, was attended by a very large number of the clergy.

The president of the Seminar, the Rev. Dr. L. B. Ridgeley, presided with his usual dignity and graciousness. The presence of Chaplain Wood of the United States Navy at Mare Island, as chief speaker of the evening, gave the theme for the program as a "marine day." A model of an old-fashioned windjammer was mounted on the speaker's table. Several nautical songs and hymns were sung during the evening, under the leadership of the Rev. John Leffler and the Rev. G. H. B. Wright. The new members of the clergy were welcomed by the president.

The dinner was attended by a distinguished guest, the Rev. Dr. Banninga, president of the Union Theological Seminary at Pasumali, India. Dr. Banninga, who is giving a special lecture course at the Pacific Theological Seminary, gave an encouraging account of the famous South India experiment in church unity.

Chaplain Wood gave a most interesting and vivid account of his experiences as a navy chaplain.

Chaplain F. K. Howard, who served as chaplain of the Seamen's Church Institute at Portland, Oregon, for eight years and in San Francisco for eleven years, gave a lively talk of his experiences with seamen.

Rev. Charles Mentzer, who is assistant at the San Francisco Seamen's Institute, gave a spicy account of his experiences as a seaman.

Bishop Parsons paid a sincere and generous tribute to the work of the late Charles L. Thackeray. The Bishop also introduced the Rev. Edward MacGowan, who was one of the pioneer missionaries in the Diocese of California.

The evening closed with the benediction by the Bishop.

Laymen's Pre-Convention Dinner

The annual pre-Convention dinner was held under the auspices of the Churchmen's Round Table on Monday evening preceding the Convention, at 6:30 p. m. at the Fairmont Hotel, with a large number of laymen present.

Mr. H. Robert Braden, retiring president of the Churchmen's Round Table, presided in his happy way. Speakers were Judge Crothers of the Cathedral, who reviewed the work of the Church in the past and

the bearing thereof upon society, and Mr. Thomas of St. Paul's, Oakland, who discussed the opportunities that lay before the Church in the future, stressing personal work and interest therein. Resolutions were introduced by Professor Fairclough favoring entry into the World Court and deploring the Senate refusal to ratify; and by General Noble, favoring military training in educational institutions, as adopted by the Churchmen's Round Table.

Mr. Monteagle was present and made a short address. Fred Lee, treasurer, told a story and Field Secretary McPherson spoke for the Laymen's League. Messrs. Dredge and Robertson were introduced as two of the three founders of the Churchmen's Round Table. The assemblage stood for some moments in silence in memory of the late Dr. Kelly, one-time active member. Recognition was given Mr. Eichbaum, who had rendered fine service as a member of the committee of arrangements headed by Vice-President Staunton. During the dinner those attending were favored, as in previous years, by splendid male chorus numbers finely sung by Messrs. Williams and Saxe of the Cathedral and Messrs. Larsen, Anderson, Oliver and Fossey of St. Luke's, San Francisco, accompanied on the piano by Messrs. Lewis and Muller, organists of the Cathedral and St. Luke's, respectively, under the direction of Clarence Oliver of St. Luke's choir. These gentlemen also led in the hearty singing of hymns. Much praise and thanks are due to them for their skill and generous services.

A parish roll call revealed general interest and a spirited contest between several of the parishes for precedence in numbers. A brief visit and witty address by Bishop Parsons featured the dinner and were very much appreciated.

At the close of the dinner President Kessler and Vice-President Staunton of the Churchmen's Round Table addressed the diners briefly on the aims of that organization and enjoined all present to make a habit of lunching with members at the Stewart Hotel the third Wednesday of each month at 12:15 p. m. The meeting, which had been declared a great success, adjourned promptly on time.

House of Churchwomen's Dinner

By Mrs. William P. Lucas

The annual dinner of the House of Churchwomen, held at the Fairmont Hotel on Monday evening, February 4, brought to the three hundred delegates a feeling of happy thankfulness. It was the thirtieth birthday of the organization and the beloved president, Miss Harriet Bakewell, in her gracious welcome made all part of the celebration. She introduced Mrs. Nichols, Mrs. Parsons, Mrs. Hodgkin, Mrs. Gresham, Mrs. Lance, Miss Esther Brown of New York, Mrs. Clarke of New York, Mrs. Banninga of India, Mrs. Upson of St. Louis, Mrs. Woods, Mrs. Jenkins of Reno and Deaconess Phelps—all seated with her at the speakers' table, in addition to the officers of the House.

Bishop Parsons brought greetings at this point and then Miss Bakewell introduced Miss Sarah Collier. Miss Collier made those present realize the significance of the beautiful and clever table decorations—small carts of gay spring flowers hitched by silver reins to small posts and all attached to the central basket of flowers filled with silver and gold stars. "Hitching posts to tie to in a changing world" was to be the subject of the evening and with loving laughter the House followed Miss Collier in her tribute. She said:

"I have been given the privilege of honoring two outstanding women in our community who have held

the confidence and eased the problems of youth for well over half a century.

"I turn to Mrs. Mitchell of Palo Alto. She is the 'hitching post,' or some one to tie to, for the puzzled youth of Palo Alto and Stanford. The help, comfort and inspiration she gives is like the story without end.

"Then there is dear Mrs. Lincoln, who has given her life to the healing of sick bodies, warming and encouraging discouraged little souls and re-making them into bands of well and happy children, ready to face life fearlessly and to follow wherever their particular star beckons. I feel that whatever light guides their maturer ways, Mrs. Lincoln's face will always shine through in their memories:

"Because the road was steep and long
And through the dark and lonely land,
God set upon her lips a song
And put a lantern in her hand."

Here Miss Collier gave Mrs. Lincoln a small, lighted lantern.

Miss Bakewell then introduced Mrs. J. L. Patton as toastmistress of the evening, who was most charming and delightful in her introductions of speakers, all wives of clergy. She called upon Mrs. A. R. Merrix of Oakland to speak upon "International Hitching Posts."

Mrs. Merrix gave a brilliant, convincing picture of the present world chaos and left the great compelling thought that the Church must take time to think out the new social order..

Mrs. Lindley Miller of San Mateo then spoke on "National Hitching Posts." In her interesting presentation of some of the acute national issues, Mrs. Miller stressed as hitching posts religious and civil liberty, right of free discussion, criticism, the fortitude to move on in the common task of bringing democracy closer to the ideal.

Beloved Mrs. Lincoln then closed with an inspiring talk on "Personal Hitching Posts"—some words of which her listeners will never forget: "A sense of humor, an open mind, a reverent soul and never too busy to be kind seem most worth-while as hitching posts. When you have the cause, other things follow and a personal mooring mast we must have. We are not sure where we are going unless we have that. Christ's religion is a joyous adventure and we must have a personal experience of God, a satisfying experience of God and an urge to pass it on, a personal experience that could change the world. Our mooring mast is simply God, God the underlying cause of the universe. Back of us is a power and life is sustained by that power. Your anchor in all storms, your mooring mast for your journey's end, God."

Mrs. Patton, with most forceful simplicity, ended the program with: "There is no defeat in truth, save from within."

THE BISHOP'S CONVENTION ADDRESS

(Continued from page 2)

equally clearly our many failures. We have perhaps made no great and outstanding mistakes, but here are some of the items in the list of our failures. Our missionary strategy has developed, but we have achieved no consistent Diocesan strategy in the placing of parish Churches and especially in our city work. There are many problems of parish boundaries, of parish responsibility and especially of the re-locating or merging of parishes which we have left completely unsolved. We have failed notably in carrying to parishes and missions of the Diocese a sense of corporate responsibility. Parochialism is still a vital and disastrous factor. Furthermore there seems to have been in contrast to the increasing missionary giving a decrease in initiative upon the part of parishes and missions. The tendency is to look to the Diocese to help out in every difficulty of moment. Missions have been known to incur debts and imagine that the Diocese can pay them. It is a reflection in small matters of that attitude which is growingly apparent in the nation of turning to the Federal Government for help in all time of trouble. There are things which the Federal Government alone can do. There are things which the Diocese alone can do, but we must as far as possible keep the balance.

Another illustration is found in the expansion of the Church. Twenty-six of the parishes and missions of the Diocese were founded not by the Bishop and Board of Missions but by other parishes. These include six or eight of our strongest Churches. But so far as I know, there has not during these fifteen years been more than one parochial mission started and none which gives promise of growth into a parish. We must realize that some of the conditions which have led to the reduction in the number of our Churches have quite properly militated against this sort of activity. It is true also that developing Diocesan policy works against it. Nevertheless loss of initiative is serious. In a recent Atlantic Monthly Mr. Newton Baker called attention to its growth in the nation. "The Decline of Self-reliance," he called it. We must not pay too high a price for mere business effectiveness. We certainly must not let the Church move on towards that system which so largely brought on the Reformation break-down—the system by which the Church took charge of the individual's salvation, relieved of responsibility not only for his soul's salvation but for the guidance of the Church in its mission to the world. Obedience and a financial return were all that were required.

This lack of initiative and of corporate responsibility showed itself sadly in a few parishes and missions in which as I pointed out last year there had been no contribution of any kind to the Church's Program. We have made real progress in that respect this past year. Every parish and every mission where there has been regular work has contributed. But there is obvious failure at many points.

Now this failure means that, as one of the clergy recently wrote me, much of our Diocesan policy depends upon crises for its achievement. We see a worth while opening; we are sure that something ought to be done; but until a crisis arises we do not do it. The thing is hit or miss. We need e. g. two priests in the Salinas Valley. But until a priest practically volunteers for the northern part of that field nothing is done, and he goes to his work very inadequately provided.

Another failure is in evangelism. It seems to me that in a great area like this Diocese in which upwards of a million people are without any Church connection, it is a pitiful exhibit for a Diocese with 15,000 communicants to increase by 300 a year, which is our average during the past three years. Even 6000 in fifteen years is only 400 a year, and many of those additions mean not new Christians but merely new Episcopalians. There are 1000 baptisms and 800 confirmations every year. What happens to these children—and adults?

We are I think just as lukewarm about making our international and economic situation Christian as we are about making our neighbors Christian. Our institutions are fine; but they are part of the economic STATUS QUO. We are believers in honesty and generosity, in public and business life; but I see comparatively small evidence that we are deeply concerned with making society Christian. The clergy are far ahead of the laity in this matter; and the Church in its corporate judgments far ahead of its members; but it can count but little until its members catch up.

And finally while there come reports of great Easter services, of huge crowds at midnight Communions on Christmas Eve, of splendid

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congregations for this or that special occasion and occasional reports of Churches in which the congregations are steadily increasing, we have failed along with a good part of the rest of the Christian world in making our people understand that a loyal Christian and Churchman will consider the public worship of God as a part of his moral life. Even if what ought to be a privilege becomes because of local conditions a hardship, even if as I often hear said, "there is no help for me in my parish Church", he will count it a duty and try to make the worship truer and more helpful by his presence and his prayers. Without such an attitude as regards worship we must surely count upon much of the failure in our Church life upon which I have commented.

A Four-fold Program

Such then is something of the record of a half generation as it looks to a prejudiced and loving observer and as this observer studies it, there seems to emerge something in the nature of a program. I have never liked the word program as it is used in the Church today. It seems to carry with it something of the implication that our chief task is with things which can be tabulated in statistics or reckoned in dollars and buildings. The survey which I have just presented to you is a good illustration for it says next to nothing about the real things involved, and gives no inkling of the joy and peace and courage and vision which have come to thousands in and through our Churches during these years. Unrecorded are the songs of the angels for the sinners who have repented, and the hero songs in praise of those who have fought the good fight against the evils of the world.

But if we are clear that the kind of program to which I refer is a series of principles deserving of better incorporation into our parochial and Diocesan life, then I venture to present to you what seem to me the most needed emphases and aims at this moment.

They are four in number.

The first is BETTER STRATEGY. I have spoken of it often. We have made various beginnings. The first plan proposed was that of a Diocesan Strategy Committee. That Committee organized and had a very admirable survey made of the urban Churches by the present Bishop of North Dakota, Dr. Bartlett. But it proved impossible to carry out most of the important recommendations of the survey partly because such gains as we might have made would seem to cost more in friction and uncertainty than they were worth. It should be remembered in all matters of this kind that we are dealing with a Church and not with a business corporation. We WANT good strategy but we MUST have loyalty and understanding. The reason for having a committee to deal with this matter was precisely to ensure if possible those ends. If two parishes ought to be merged e. g. the merger should take place because the parishes saw the need and had had something to say about the plan.

But this Diocesan committee was cumbersome. It did not, having once made a report, have enough to do. The Convocational Committees which were next tried have suffered the same fate, although the Oakland Committee initiated some conferences and the San Jose Committee made a valuable report.

Yet I am satisfied both of the need of a better strategy and of the desirability of associating in it with the Bishop some group more representative than a parish Vestry or local committees. The Diocesan Council is too large a body. The Standing Committee is representative and in one of its constitutional functions is the Bishop's Council of Advice. I have therefore asked the Standing Committee to undertake this work provided the Convention approves and adopts a resolution modifying in that respect the resolution of 1930 approving of the general plan. I trust the Convention will take this action.

2. The second point in the program is that we make a new and more consistent effort to develop the sense of CORPORATE RESPONSIBILITY.

It is shocking to know that there are churches in which there is heard not a single missionary sermon, in which the people are left ignorant of Convocation meetings, of Mission Study groups, of the great movements going on within the Church and Churches. It is pitiful to think of Guilds working loyally for their own Church; but with no relation to the Auxiliary. We have succeeded in bringing into the list of givers in some degree every parish and mission of any size in the Diocese. In 1935 we must enroll every one. The Field Department, the Woman's Auxiliary, Adult Education leaders, the Education Department and the Director of Religious Education, the Archdeacon, all have their task cut out for them.

3. I propose a more consistent development of our EVANGELISTIC WORK so that as I suggested in 1933 it may become an integral and recognized part of all parish life. It is far from that. Preaching missions, sermons on the responsibility of the laity, classes and lecturers advertised for non-Church people as the Roman Catholics advertise missions for non-Catholics, and more or less continuous home evangelizing are among them. There are openings which memberships in Guilds, children in Church School, funerals, weddings and the like furnish to both clergy and laity. These can be followed up in the homes and a kind of steady influence brought to bear upon these lives. It is the most discouraging work in the world; but a life brought out from cheap and vulgar ideals or from open sin and selfishness into communion with God in Christ is really worth a good deal of trouble, is it not? In such a parish program the Diocese must also cooperate and we must get our mission preachers again organized for work.

4. The fourth point in my suggested policy is the simple one of CHURCH ATTENDANCE. It is not enough to point out the privileges of Church attendance, the meaning to the individual of common worship, the power which it brings to the Church in its work. We must I think go back to the simple primary-grade approach. We must try to help our children to feel that Church going is the normal thing for a Christian. We must create a new atmosphere about it. The empty pews on Sunday are a sad commentary on our people's devotion and loyalty. We think we have a good congregation if one-third of the number of communicants are present, and remember that that means perhaps not one-fourth of the communicants themselves.

Those are my four points: Strategy, corporate responsibility, evangelism, Church attendance. I put them before you as a Diocesan program—no, perhaps it is better to say as things to aim at in our Diocesan life. But these aims, let us remember are aims which are to be achieved in some measure by the Diocese only because they are achieved in the parish. Even Diocesan strategy depends upon the cooperation of the parishes and missions involved. What the Diocese has to do is to bring stimulating guidance, to inspire and coordinate. I trust that the Convention may see fit to commend these points by resolution.

The Church's Forward Movement

I turn now in conclusion to two matters which come before us through the action of General Convention. The first fits in exactly with what I have been saying in regard to the Diocese and the Diocesan program. The Convention appointed a Joint Commission on Forward Movement of which Bishop Hobson of Southern Ohio is Chairman. I have asked Archdeacon Hodgkin, who is also a member of it, to present the plans briefly at the Joint Session. It is necessary for me to comment only on two aspects. The first is most cheering. This Commission does not exist to make a program for us to follow out. Much of the somewhat shallow criticism of "281" has been occasioned by the fact that so many programs, plans and suggestions have come from those headquarters that the ordinary priest has felt as if should he give his time to do all the things he was asked to do there would be no time for the elementary and essential pastoral work. This new Commission has no programs for us. It proposes to help us to do our own work and carry out our own program more wisely and effectively.

The second point is that the Commission asks us to understand and to pray. I count it a privilege to authorize for use in this Diocese the prayers they are setting forth and urge their frequent use.

Balance Between Authority and Liberty

The other matter is quite different. On the many occasions on which I have spoken of General Convention I have said little about the change of name proposal and the reasons for its defeat, although I have signified my hearty satisfaction at the action taken. It was a sad error of judgment, almost inexcusable in fact, that so controversial a matter should have been brought up at a time when all the resources of the Church in unity of purpose were needed to meet the immediate problems facing us in the work of the National Council. I am not bringing it up now to discuss it at length but to use it as a text in presenting to you some considerations upon our duty as Christian citizens in the present vexed and troubled world. The retention of the word "Protestant" was substantially upon the ground that our Anglican Communion has its significance in the Christian world because it is both Catholic and Protestant. The proposal was part of a consistent effort of a large and influential body of Church people, extending over many years, to minimize and ultimately repudiate our Protestant heritage. That heri-

tage means the Scriptures as final authority, the simplicity of liturgical uses, and the cleansing of the Church from a mass of degrading superstitions. It means above all else the freedom of the individual in his access to God, and the Church as a fellowship of faithful people rather than an institution governed by a hierarchy. Whether the opposition to the change was justified or not, its opponents feared precisely and altogether the loss of this heritage of freedom. They feared that the balance might be destroyed, that that synthesis of Catholic and Protestant which gives us our significance might be, if not destroyed, altogether obscured. The word was only a symbol. What they were doing was to protect the thing itself by saving its symbol. The whole episode is an interesting illustration of the difficulties involved in our essentially free Catholic position.

Now this difficulty, the maintaining of the balance, or the synthesis between authority and freedom is in ecclesiastical affairs the reflection of the perennial problem of government, the maintenance of the balance of authority and liberty. The pendulum swings one way and then the other. Today the danger which the opponents of change feared in the Church, the loss of that free spirit which is the Protestant contribution to the Christian fellowship, is the danger which confronts us all along the line in our political and economic life. Our free democracy is in peril from the insidious approaches of absolutist ideals.

The nineteenth century saw a great development of freedom, with the rise of democracies based upon what was substantially the underlying principles of the British and American commonwealths. The faith in that kind of democracy reached its climax in the World War when the people of most of the allied and associated powers sincerely believed with President Wilson that we were fighting to end war and make the world safe for democracy. But all that the War succeeded in doing was to make obvious the inadequacy of certain kinds of democracy among peoples untrained for it. The pendulum swung; and the War for democracy has resulted in a world moving steadily towards absolutism. In Russia it is the dictatorship of the proletariat. In Italy and Germany it is fascism, the last hold I take it of an economic system which has revealed in crisis its utter failure. In a dozen other less important nations it is merely dictatorship, the grasping of power by the strong. But whatever form the movement takes, it is always essentially the denial of freedom to the citizens of the state and the repression of minority groups by force. Even in England, Black Shirts dedicated to violence drill in squads.

This ominous peril faces us in America today. The Bill of Rights is increasingly violated. The ballyhoo of campaigns against Communism (from which except for sporadic violence we are in no danger) is used to crush as subversive all free expression of minority opinion. Great organizations like the American Legion and the D. A. R. rightly wish to rid us of Communism, but they have forgotten the American method of doing it by free discussion in order that the truth may prevail. They would crush it by force, and they gather under the one opprobrious word RED all who venture to hold unpopular opinions. The Universities are suspected. Spies enter classes and try to trap professors. Teachers are in danger. Organized but unofficial groups of Vigilantes spring up in many places. Huey Long is a symptom of widespread disease.

In California we have had disgraceful mob violence, sometimes coupled with official lawlessness. Civil rights were denied in the Imperial Valley. Vigilantes raided Communist headquarters in San Francisco after the great strike. The vicious criminal syndicalism law is still on our statute books and no dead letter, as witness the Sacramento trials. Indeed proposals are being gravely presented to make the law so drastic that words such as I am now speaking might bring one in peril of arrest and trial. Free speech in the Universities is still recognized in spite of a recent effort to curb it, but student sentiment is being skillfully marshalled against it. Here in San Francisco a distinguished Englishman invited to speak by leaders among San Francisco women, is denied the use of a hall. Young men talk of planned or controlled economy and do not realize that they are planning their own slavery. The whole movement makes against all our American traditions as well as our constitutional rights. It makes steadily towards some form of fascism.

Fascism is Anti-Christian

Now the reason I turned to this subject is not that this fascist movement is un-American. It is that fascism is directly anti-Christian.

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It is anti-Christian on two counts. The first is that it exalts nationalism of the worst kind, proclaiming war as essential and desirable. Hear Mussolini:

"And above all, Fascism, the more it considers and observes the future and the development of humanity quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace. It thus repudiates the doctrine of Pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

and Hitler, his cheaper rival, echoes his words. The Churches which proclaim that war as a method of settling international controversy or as an instrument of national policy is incompatible with the teaching of Christ can make no compromise with this paganism. We have not,

congregations for this or that special occasion and occasional reports of Churches in which the congregations are steadily increasing, we have failed along with a good part of the rest of the Christian world in making our people understand that a loyal Christian and Churchman will consider the public worship of God as a part of his moral life. Even if what ought to be a privilege becomes because of local conditions a hardship, even if as I often hear said, "there is no help for me in my parish Church", he will count it a duty and try to make the worship truer and more helpful by his presence and his prayers. Without such an attitude as regards worship we must surely count upon much of the failure in our Church life upon which I have commented.

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Balance Between Authority and Liberty

The other matter is quite different. On the many occasions on which I have spoken of General Convention I have said little about the change of name proposal and the reasons for its defeat, although I have signified my hearty satisfaction at the action taken. It was a sad error of judgment, almost inexcusable in fact, that so controversial a matter should have been brought up at a time when all the resources of the Church in unity of purpose were needed to meet the immediate problems facing us in the work of the National Council. I am not bringing it up now to discuss it at length but to use it as a text in presenting to you some considerations upon our duty as Christian citizens in the present vexed and troubled world. The retention of the word "Protestant" was substantially upon the ground that our Anglican Communion has its significance in the Christian world because it is both Catholic and Protestant. The proposal was part of a consistent effort of a large and influential body of Church people, extending over many years, to minimize and ultimately repudiate our Protestant heritage. That heri-

tage means the Scriptures as final authority, the simplicity of liturgical uses, and the cleansing of the Church from a mass of degrading superstitions. It means above all else the freedom of the individual in his access to God, and the Church as a fellowship of faithful people rather than an institution governed by a hierarchy. Whether the opposition to the change was justified or not, its opponents feared precisely and altogether the loss of this heritage of freedom. They feared that the balance might be destroyed, that that synthesis of Catholic and Protestant which gives us our significance might be, if not destroyed, altogether obscured. The word was only a symbol. What they were doing was to protect the thing itself by saving its symbol. The whole episode is an interesting illustration of the difficulties involved in our essentially free Catholic position.

Now this difficulty, the maintaining of the balance, or the synthesis between authority and freedom is in ecclesiastical affairs the reflection of the perennial problem of government, the maintenance of the balance of authority and liberty. The pendulum swings one way and then the other. Today the danger which the opponents of change feared in the Church, the loss of that free spirit which is the Protestant contribution to the Christian fellowship, is the danger which confronts us all along the line in our political and economic life. Our free democracy is in peril from the insidious approaches of absolutist ideals.

The nineteenth century saw a great development of freedom, with the rise of democracies based upon what was substantially the underlying principles of the British and American commonwealths. The faith in that kind of democracy reached its climax in the World War when the people of most of the allied and associated powers sincerely believed with President Wilson that we were fighting to end war and make the world safe for democracy. But all that the War succeeded in doing was to make obvious the inadequacy of certain kinds of democracy among peoples untrained for it. The pendulum swung; and the War for democracy has resulted in a world moving steadily towards absolutism. In Russia it is the dictatorship of the proletariat. In Italy and Germany it is fascism, the last hold I take it of an economic system which has revealed in crisis its utter failure. In a dozen other less important nations it is merely dictatorship, the grasping of power by the strong. But whatever form the movement takes, it is always essentially the denial of freedom to the citizens of the state and the repression of minority groups by force. Even in England, Black Shirts dedicated to violence drill in squads.

This ominous peril faces us in America today. The Bill of Rights is increasingly violated. The ballyhoo of campaigns against Communism (from which except for sporadic violence we are in no danger) is used to crush as subversive all free expression of minority opinion. Great organizations like the American Legion and the D. A. R. rightly wish to rid us of Communism, but they have forgotten the American method of doing it by free discussion in order that the truth may prevail. They would crush it by force, and they gather under the one opprobrious word RED all who venture to hold unpopular opinions. The Universities are suspected. Spies enter classes and try to trap professors. Teachers are in danger. Organized but unofficial groups of Vigilantes spring up in many places. Huey Long is a symptom of widespread disease.

In California we have had disgraceful mob violence, sometimes coupled with official lawlessness. Civil rights were denied in the Imperial Valley. Vigilantes raided Communist headquarters in San Francisco after the great strike. The vicious criminal syndicalism law is still on our statute books and no dead letter, as witness the Sacramento trials. Indeed proposals are being gravely presented to make the law so drastic that words such as I am now speaking might bring one in peril of arrest and trial. Free speech in the Universities is still recognized in spite of a recent effort to curb it, but student sentiment is being skillfully marshalled against it. Here in San Francisco a distinguished Englishman invited to speak by leaders among San Francisco women, is denied the use of a hall. Young men talk of planned or controlled economy and do not realize that they are planning their own slavery. The whole movement makes against all our American traditions as well as our constitutional rights. It makes steadily towards some form of fascism.

Fascism is Anti-Christian

Now the reason I turned to this subject is not that this fascist movement is un-American. It is that fascism is directly anti-Christian.

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It is anti-Christian on two counts. The first is that it exalts nationalism of the worst kind, proclaiming war as essential and desirable. Hear Mussolini:

"And above all, Fascism, the more it considers and observes the future and the development of humanity quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace. It thus repudiates the doctrine of Pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

and Hitler, his cheaper rival, echoes his words. The Churches which proclaim that war as a method of settling international controversy or as an instrument of national policy is incompatible with the teaching of Christ can make no compromise with this paganism. We have not,

it is true, reached quite such brazen denial of Christ in America; but the attitude of our jingo press, of our aggressive militarists and of our nationalistic Senate minority leads inevitably in that direction. We blush for the increased odium brought upon our Senate by the recent World Court vote and the childish denunciations of foreigners which accompanied it; but what chiefly concerns us Christians is that this attitude is pure paganism. What the Senate needs is Christianity. They need to learn that all nations belong to the family of God. To teach them that is surely the business of the Church.

But even more anti-Christian is the fundamental conception of fascism, the totalitarian state. It stifles individual freedom. It crushes the development of competent and self-reliant citizens. It turns men into puppets and machines. It establishes the status quo by force and takes from the worker all hope. It puts the Church in chains and makes a mockery of the prophetic spirit. In Germany today there is real martyrdom among the Christian people. Now the very meaning of our religion is that men are the children of God. They are not machines. They are not puppets. They are free spirits. They, not a mythical and abstract state, are the objects of God's concern. It is true that our rampant individualism has imperilled our social order. It is true that we must move towards collective and socialized ideals. That as I have so often said, is the Christian Way Out. But the purpose of such new world order must be the aggrandizement not of the state but, if I may use such a term, of the average man. It must be in those words sung so often in our Churches and so little taken to heart, "to put down the mighty from their seats and exalt the humble and meek" which, being interpreted, means developing a social order in the interests of the common man and not of the privileged classes. But for such development freedom is a necessity, and I beg you as you value your faith that you protect your liberties. If the pendulum has swung too far toward liberty let us see to it that on the backward swing we do not lose the freedom which our fathers won at a cost and which after all is an integral part of our religion. As in the Church, so in the State. We must keep the balance between authority and liberty.

Sometimes as I look out upon this troubled world, as I see the ghastly faces of the unemployed and learn of the apparently insoluble difficulties of recovery, as I study the movements which I have so briefly sketched, as I see armaments increase and racial and national rivalries grow ever more bitter, as I catch glimpses of the menacing symbols of force, and feel consternation as the black figures of absolutism loom across the water, my heart sinks and I wonder whither we are going, and whether it is all worth while,—this struggle we are making for the liberty that is in Christ and the fellowship of the Kingdom of God. And then I remember those words which comforted the hearts of many keen young spirits two generations ago, when freedom came so slowly and the forces of evil were in the saddle:

"Say not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main,

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

And I rest myself back upon God, to whom a thousand years are but as a day. Slowly, steadily He works out his purposes. Justice and righteousness are the habitation of his seat and every system of man must break in the end, unless it is built upon them. These mighty men of our day are after all only his ignorant and wilful little children. How often he must laugh at them. How sometimes when "the heathen rage and the people imagine vain things" He must have them in derision. But how always He loves them and longs for them and calls them to come to the feet of Christ. The present battle for the Kingdom of God and the Christian Way of Life is ours. The victory is His.

Girls' Friendly Society

The spring convocation of the Girls' Friendly Society in the Convocation of Oakland will take place on Saturday, March 2, at St. Margaret's House, Berkeley. Opening service will be at 2:00 p. m. Following a short business session, at which Mrs. Du Val Moore will present her plans for an Easter tea and bazaar to be held at her home in Arguello boulevard, San Francisco, Saturday, April 6, and will introduce chairmen in charge of various features of the bazaar, the girls will enjoy an interesting program. Tea and a social hour in students' lounge will conclude the day.

The annual candlelight service held at the Cathedral on January 20 will long be remembered by all present. The Rev. Sturgis Lee Riddle, student chaplain at the University of California, read the beautiful lesson from I St. John, 4:6-21. Dean Gresham paid gracious tribute to Father Gee, the guest preacher, in his introduction of the senior priest of the Diocese. The text of Father Gee's sermon was taken most appropriately from St. Luke 4:17-19. The candlelight ceremony was beautiful in its simplicity. The high-vaulted roof of the Cathedral was thrown into deeper and deeper shadow as the last rays of the setting sun illuminated the magnificent windows and the Cathedral lights were dimmed. From the darkened chancel the Dean's voice rose with muted power, filling the Cathedral with the words of St. Paul, taken from Philippians 6:6, which marked the beginning of the candlelight ritual. As the light of purity and truth was passed from the altar to the society's candle-bearer and the choir sang "Blest are the pure in heart," the girls felt a dramatic reminder of their place in the life of the Church. Those who watched saw in the blue-veiled heads of the maidens, the flickering tapers and the Cathedral background a medieval picture linking Grace Cathedral with the historical cathedrals of Europe.

At the supper for members 202 places were laid in the crypt, where the tables were most festive in their green and red decorations and huge red and green candles furnished the only light. Candidates from True Sunshine Mission, Oakland, and members and candidates from Christ Church, Japanese Mission, San Francisco, sang favorite numbers.

Historic Figures Start Controversy

Articles that have appeared recently in "The Witness," national Church weekly, about early days of the Church in America brought so many letters to the editor that the paper is to feature a series of articles on American Church history this Lent. It seems that those partial to Bishop Seabury, first American Bishop, did not care to have Pennsylvania's first Bishop, Dr. William White, lauded and vice versa. The editor has, therefore, asked the outstanding authority of American Church history, the Rev. E. Clowes Chorley, who is official historiographer of the Church, to write a series of eight articles in order that all may be put straight on the main facts of American Church history. "The Witness" is also to feature during Lent a series called "New Frontiers," written by Dean John W. Day of Topeka, Kansas, which deals with race relations, international affairs, industry and the new leisure—all in the light of Christian teaching. Dean Day will be remembered as the man who caused a stir at the recent General Convention with an address on this subject. Parishes throughout the country will use these series this Lent with discussion groups, the paper being supplied in bundles at a special price. Single subscriptions are \$2 a year and may be entered through the office of The Pacific Churchman at \$1.50 a year.

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